أهل التوحيد
Publications

A PERSON'S ISLAM IS NOT VALID EXCEPT WITH

Kufr bit-Taghut



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بسم الله الرحمن الرحيم

All praise belongs to Allah; and may the *salah* and *salam* [of Allah] be upon the Messenger of Allah, his family, his companions, and all those who allied with him. As for what follows:

Verily, Allah *(jalla wa jalalahu)* did not create the *jinn* and mankind except for His worship alone with no partner set up with Him, as He (*ta'ala*) said:

وَمَا خَلَقْتُ الْجِنَّ وَالْإِنسَ إِلَّا لِيَعْبُدُونِ

"And I did not create the *jinn* and mankind except to worship Me."[1]

So if you comprehended this, then know, that *'ibadah* (worship) is not considered *'ibadah* except with *tawhid*, just as *salah* is not considered *salah* except with *taharah* (purification). And just like when *hadath* (filth) enters upon one's *taharah* it nullifies it, indeed, when *shirk* is mixed with *'ibadah* it renders it void and nullifies any actions done and makes the doer from those who will remain in the Fire. He (*ta'ala*) stated:

إِنَّ اللَّهَ لَا يَغْفِرُ أَن يُشْرَكَ بِهِ وَيَغْفِرُ مَا دُونَ ذَٰلِكَ لِمَن يَشَاءُ ۚ وَمَن يُشْرِكْ بِاللَّهِ فَقَدِ افْتَرَىٰ إِثْمًا عَظِيمًا

"Indeed, Allah does not forgive *shirk* with Him, but He forgives what is less than that for whom He wills. And he who associates others with Allah has certainly fabricated a tremendous sin."[2]

[1] Surah adh-Dhariyat: 56.
[2] Surah an-Nisa: 48.

And He (*subhanahu*) said:

إِنَّهُ مَن يُشْرِكْ بِاللَّهِ فَقَدْ حَرَّمَ اللَّهُ عَلَيْهِ الْجَنَّةَ وَمَأْوَاهُ النَّارُ ۖ وَمَا لِلظَّالِمِينَ مِنْ أَنصَارٍ

"Indeed, he who associates others with Allah - Allah has forbidden him Paradise, and his refuge is the Fire. And there are not for the wrongdoers any helpers."[3]

Therefore, when you - O slave of Allah - became sure that the most important aspect that you should actualize is *tawhid* and that the most important matter upon you to avoid is *shirk*, then know, that your *tawhid* is not valid except with *kufr bit-taghut*. Because *kufr bit-taghut* is from the foundation of the *din* of Islam and the first obligation Allah (*ta'ala*) placed on the children of Adam and the first matter the Prophets and the Messengers called their people towards. The evidence for that is His (*ta'ala*) statement:

وَلَقَدْ بَعَثْنَا فِي كُلِّ أُمَّةٍ رَّسُولًا أَنِ اعْبُدُوا اللَّهَ وَاجْتَنِبُوا الطَّاغُوتَ

"And We certainly sent into every nation a messenger, [saying], 'Worship Allah and avoid the *taghut*.' "[4]

In this noble verse "He (*ta'ala*) informed us that He sent a messenger to each group, era, and generation of mankind ever since *shirk* appeared with the people of Nuh until the seal of the prophets Muhammad (*sallallahu 'alayhi wa sallam*), ordering them to 'worship Allah' which means to single Him out with worship 'and avoid the *taghut*' which means to abandon and separate from anything that is worshiped other than Him. For this the creation was created, the Messengers dispatched, and the Books sent down. 'And avoid' is a way of saying 'and to abandon.' Indeed, leaving is a lack to act and abandoning

[3] Surah al-Maidah: 72.
[4] Surah an-Nahl: 36.

necessitates that, and it requires distancing and seperating yourself from it. This *ayah* is the meaning of 'la ila*ha illallah,'* and includes *nafi* (negation) and *ithbat* (affirmation) just like *'la ilaha illallah.'* His saying: 'worship Allah,' is *ithbat* and His saying: 'avoid the *taghut*,' is *nafi*."[5]

Therefore, man does not become a believer in Allah except with *kufr bit-taghut*. Allah (*ta'ala*) said:

فَمَن يَكْفُرْ بِالطَّاغُوتِ وَيُؤْمِن بِاللَّهِ فَقَدِ اسْتَمْسَكَ بِالْعُرْوَةِ الْوُثْقَىٰ لَا انفِصَامَ لَهَا ۗ وَاللَّهُ سَمِيعٌ عَلِيمٌ

"So whoever disbelieves in the *taghut* and believes in Allah has grasped the most trustworthy handhold with no break in it. And Allah is Hearing and Knowing."[6]

Here the most trustworthy handhold is *tawhid* (the testimony that *la ilaha illallah*), which consists of two pillars. The first is *kufr bit-taghut*, and it is what is contained in *'la ilaha'*. The second pillar is *iman* in Allah, and it is what is contained in *'illallah'*. Thus there is no Islam without grasping the trustworthy handhold (the word of *tawhid*), and the slave does not grasp the trustworthy handhold except when he disbelieves in the *taghut*. This is a command well known and submitted to; agreed upon; known in the *din* by necessity; no one whom Allah has enlighted his heart with *tawhid* disputes it.

In order to disbelieve in the *taghut* - O slave of Allah - you should know the meaning of *taghut*, its types, and its heads, along with the characteristics of disbelieving in it. So that you may fulfill this pillar of *kufr bit-taghut* completely and become a pure *muwahhid* as a result.

[5] See ibn Qasim, *Hashiyah Kitab at-Tawhid.*
[6] Surah al-Baqarah: 256.

The Linguistic and *Shar'i* Definition of *Taghut*

Taghut linguistically: he exceeded and went beyond; he exceeds; *tughyan:* exceeding the limits. So whatever exceeds the limits and boundaries has *tagha* and he is *tagh;* and *tagha al-bahr*, when the waves begin to swell up, as in His (*ta'ala*) saying:

إِنَّا لَمَّا طَغَى الْمَاءُ حَمَلْنَاكُمْ فِي الْجَارِيَةِ

"Verily, when the water *tagha*, We carried your ancestors in the sailing ship."[7]

Meaning: when the water rose and exceeded its normal limits, We carried Nuh (*'alayhis-salam*) and the believers on the ship. And *taghut* is derived from *tughan*. *Taghut* can be single or plural, and masculine or feminine; the plural of *taghut* is *tawaghit*.[8]

The *shar'i* meaning was defined by Shaykhul-Islam ibn Taymiyyah with his statement: "*Taghut* is from *tughyan,* and *tughyan* is to exceed the limits and bounds. Thus the *ma'bud* (object of worship) besides Allah, if he does not dislike that happening, is a *taghut*. And the one obeyed in disobedience to Allah is a *taghut*. For that reason the one who judges by other than the Book of Allah is a *taghut*, and Fir'awn and 'Ad are *tughah*."[9]

Imam Muhammad ibn 'Abdil-Wahhab stated: "*Taghut* is general for everything that is worshipped besides Allah."[10]

Shaykh 'Abdullah ibn 'Abdur-Rahman Aba Butayn said: "*Taghut* includes every *ma'bud* besides Allah and every head of *dalala* (misguidance) that calls to falsehood and beautifies it and everyone who sets up the rulings of *jahiliyyah*

[7] Surah al-Haqqah: 11.
[8] See *Lisan al-'Arab* and *As-Sihah*.
[9] See *Majmu' al-Fatawa*.
[10] See *Kitab at-Tawhid*.

for the people to judge between themselves with. It includes the soothsayer, magician, the defenders of idols, and the one who calls to the worship of the graves."[11]

Shaykh Sulayman ibn Sahman remarked: "There are multiple sayings of the *Salaf* concerning the definition of the *taghut*, and the best of what has been said is what ibnul-Qayyim (*rahimahullah*) said in *I'lam al-Muwaqqi'in:* 'The *taghut* is anything by which the slave transgresses the limits through worship, following, or obedience. Thus the *taghut* of any people is whom they seek judgment from other than Allah and His messenger, or whom they worship alongside Allah, or whom they follow without guidance from Allah, or whom they obey in what they do not know to be in obedience to Allah.' "[12]

The Types and Heads of the *Tawaghit*

"The *taghut* is of three types: (1) the *taghut* of ruling, (2) the *taghut* of worship, (3) the *taghut* of obedience and following."[13]

The *tawaghit* are many but their heads are five:

First: the *Shaytan* who calls to the worship of other than Allah. He (*ta'ala*) said:

أَلَمْ أَعْهَدْ إِلَيْكُمْ يَا بَنِي آدَمَ أَن لَّا تَعْبُدُوا الشَّيْطَانَ ۖ إِنَّهُ لَكُمْ عَدُوٌّ مُّبِينٌ

"Did I not enjoin upon you, O children of Adam, that you not worship the *Shaytan* - [for] indeed, he is to you a clear enemy."[14]

Thus the *Shaytan* is the biggest *taghut*, who is ever insistent on deviating the people from the obedience of Allah. And there are humans who share with the *Shaytan* in diverting people away from the obedience of Allah; they are *tawaghit*,

[11] See *Ad-Durar as-Saniyyah.*
[12] Ibid.
[13] Ibid.
[14] Surah Ya-Sin: 60.

as well.

Second: the ruler who alters the rulings of Allah. He (*ta'ala*) said:

أَلَمْ تَرَ إِلَى الَّذِينَ يَزْعُمُونَ أَنَّهُمْ آمَنُوا بِمَا أُنزِلَ إِلَيْكَ وَمَا أُنزِلَ مِن قَبْلِكَ يُرِيدُونَ أَن يَتَحَاكَمُوا إِلَى الطَّاغُوتِ وَقَدْ أُمِرُوا أَن يَكْفُرُوا بِهِ وَيُرِيدُ الشَّيْطَانُ أَن يُضِلَّهُمْ ضَلَالًا بَعِيدًا

"Have you not seen those who claim to have believed in what was revealed to you, [O Muhammad], and what was revealed before you? They want to go to the *taghut* for judgment (i.e., take a ruling from other than what Allah revealed), while they were commanded to disbelieve in it; and *Shaytan* wishes to lead them far astray."[15]

From these are the heads of states and governments, kings and leaders who substitute *(tabdil)* the rulings of Allah with fabricated man-made laws, customary laws, and tribal traditions, or dismantle a legislated ruling, such as abolishing the *hudud*, *jihad*, and *zakah*.

Third: whoever judges by other than what Allah revealed. He (*ta'ala*) said:

وَمَن لَّمْ يَحْكُم بِمَا أَنزَلَ اللَّهُ فَأُولَٰئِكَ هُمُ الْكَافِرُونَ

"And whoever does not judge by what Allah has revealed - then it is those who are the disbelievers."[16]

Ibnul-Qayyim said: "Whoever takes a ruling in his dispute according to other than Allah and His messenger has judged according to the *taghut*; and verily, he was ordered to disbelieve in it. The slave will not have disbelieved in the *taghut* until he singles out judgment for Allah."[17]

[15] Surah an-Nisa: 60.
[16] Surah al-Maidah: 44.
[17] See *Tariq al-Hijratayn*.

Therefore, if a ruler or judge rules between disputing parties according to other than what Allah revealed - for instance he judged by fabricated man-made laws or social customs or his whims[18] - he apostates from the *din* of Allah and becomes a *taghut*. Likewise, everyone who goes to this ruler by other than what Allah revealed to seek judgment, from the disputing parties, are *kuffar*. He (*ta'ala*) said:

فَلَا وَرَبِّكَ لَا يُؤْمِنُونَ حَتَّىٰ يُحَكِّمُوكَ فِيمَا شَجَرَ بَيْنَهُمْ ثُمَّ لَا يَجِدُوا فِي أَنفُسِهِمْ حَرَجًا مِّمَّا قَضَيْتَ وَيُسَلِّمُوا تَسْلِيمًا

"But no, by your Lord, they will not believe until they make you, [O Muhammad], judge concerning that over which they dispute among themselves and then find within themselves no discomfort from what you have judged and submit in [full, willing] submission."[19]

So Allah (*subhanahu*) negated *iman* from them because they did not judge according to the law of Allah between themselves, in the same way Allah negated the *iman* from whoever goes to the *taghut* to seek a ruling or intends or wants to go to it, as mentioned in the aforementioned *ayah*:

يُرِيدُونَ أَن يَتَحَاكَمُوا إِلَى الطَّاغُوتِ

"They want to go to the *taghut* for judgment."[20]

Fourth: whoever claims knowledge of the unseen. He (*ta'ala*) said:

قُل لَّا يَعْلَمُ مَن فِي السَّمَاوَاتِ وَالْأَرْضِ الْغَيْبَ إِلَّا اللَّهُ ۚ وَمَا يَشْعُرُونَ أَيَّانَ يُبْعَثُونَ

[18] In his *tafsir* of the *ayah*: "And whoever does not judge by what Allah revealed - then it is those who are the *kafirun*," al-Baghawi (d. 516 H) relates from a group of scholars that: "This is when [judging in a case] he goes against the ruling of Allah deliberately. But if the matter was unclear to him or he made a mistake in its interpretation, then it does not apply." (ed.)

[19] Surah an-Nisa: 65.

[20] Surah an-Nisa: 60.

"Say, 'None in the heavens and earth knows the unseen except Allah, and they do not perceive when they will be resurrected.' "[21]

So whoever claims to know the unseen is a *taghut*. Because he made himself a partner to Allah and claims an attribute from the attributes of *rububiyyah*. Al-Haqq (*subhanahu*) said:

وَعِندَهُ مَفَاتِحُ الْغَيْبِ لَا يَعْلَمُهَا إِلَّا هُوَ

"And with Him are the keys of the unseen; none knows them except Him."[22]

And He *(jalla fi 'ulahu)* said:

عَالِمُ الْغَيْبِ فَلَا يُظْهِرُ عَلَىٰ غَيْبِهِ أَحَدًا

"[He is] Knower of the unseen, and He does not disclose His [knowledge of the] unseen to anyone."[23]

And so the claimant of knowledge of the unseen has belied the Noble Quran. It is a duty upon the Muslim to warn anyone from going to whoever claims to know the unseen, like the magician, the soothsayer, and the fortune-teller. And to warn from believing what they claim, as well. The Messenger of Allah (*sallallahu 'alayhi wa sallam*) said:

من أتي عرافًا فسأله عن شيء، لم تقبل له صلاة أربعين يومًا

"Whoever goes to a fortune-teller and asks him about anything, his *salah* will not be accepted for 40 nights."[24]

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[21] Surah an-Naml: 65.
[22] Surah al-An'am: 59.
[23] Surah al-Jinn: 26.
[24] Collected by Muslim.

And he (*sallallahu 'alayhi wa sallam*) said:

من أتى كاهناً أو عرافاً فصدقه فقد كفر بما أنزل على محمد

"Whoever goes to a soothsayer or fortune-teller and believes him has disbelieved in what was revealed upon Muhammad."[25]

Therefore, merely going to the magicians, soothsayers, and fortune-tellers is the reason for the *salah* not being accepted. And if that is coupled with believing them in what they claim, then that is a reason for *kufr*.

Fifth: whoever is worshipped besides Allah and he is pleased with that, or whomever calls the people to the worship of himself. The proof for this is His (*ta'ala*) statement:

وَمَن يَقُلْ مِنْهُمْ إِنِّي إِلَٰهٌ مِّن دُونِهِ فَذَٰلِكَ نَجْزِيهِ جَهَنَّمَ ۚ كَذَٰلِكَ نَجْزِي الظَّالِمِينَ

"And whoever of them should say, 'Indeed, I am a god besides Him' - that one We will recompense with Hell. Thus do We recompense the wrongdoers."[26]

Thus *'ibadah* is a right that belongs to Allah *('azza wa jall)* and no one has the right to call to the worship of himself or to the worship of anyone besides Allah (*ta'ala*). So whoever does that or does not do that but is pleased that he is worshipped besides Allah is a *taghut*. Ibn 'Atiyyah said that al-Qadi Abu Muhammad said: "whoever is worshipped besides Allah is a *taghut*; and this label is correct in relation to everyone who is worshipped and is pleased with that, for instance Fir'awn and Nimrud. But for whoever is not pleased with that, such as 'Uzayr and 'Isa (*'alayhimas-salam*), it does not apply."[27]

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[25] Collected by Ahmad and others. The *hadith* is *hasan*.
[26] Surah al-Anbiya: 29.
[27] See *Al-Muharrar al-Wajiz fi Tafsir al-Kitab al-'Aziz*.

These are the five *taghutiyyah* heads that Shaykh Muhammad ibn ‘Abdil-Wahhab (*rahimahullah*) mentioned in his treatise. And the *tawaghit* today are many. From them: the gatherings of legislations (the parliaments) which formulate the fabricated man-made laws to judge the people with, in substitution of the law of Allah (*ta‘ala*). Included in this are the UN Security Council and the International Court of “Justice”. All of these bodies call to the worship and obedience of other than Allah and to follow and rule by other than the law of Allah. And from today’s *tawaghit* are the Ministries of Security, Defense, and Interior which fight against the law of Allah and execute the judgments of the courts and are in charge of implementing man-made law… And from the *tawaghit* is the idol of democracy and the idol of patriotism and nationalism. And many others from the modern *tawaghit*.

The Description of *Kufr bit-Taghut* (How to Actualize *Kufr bit-Taghut*):

Shaykh Muhammad ibn ‘Abdil-Wahhab stated: “Concerning the description of *kufr bit-taghut*, then verily, it is that you believe in the invalidity of worship done to other than Allah and to leave it and to hate it being done and to declare *takfir* of its people and have hostility towards them. In regards to the meaning of *iman* in Allah, then verily, it is that you believe that Allah is the only one who should be worshipped and not anything else other than Him and to purify all types of worship for Allah and to negate it from everything else that is worshipped other than Him and to love and ally with the people of *ikhlas* and to hate and take as enemies the people of *shirk*. This is Millatu Ibrahim which only a fool would abandon. And this is the example that Allah informed about in His statement:

قَدْ كَانَتْ لَكُمْ أُسْوَةٌ حَسَنَةٌ فِي إِبْرَاهِيمَ وَالَّذِينَ مَعَهُ إِذْ قَالُوا لِقَوْمِهِمْ
إِنَّا بُرَآءُ مِنكُمْ وَمِمَّا تَعْبُدُونَ مِن دُونِ اللَّهِ كَفَرْنَا بِكُمْ وَبَدَا بَيْنَنَا وَبَيْنَكُمُ
الْعَدَاوَةُ وَالْبَغْضَاءُ أَبَدًا حَتَّىٰ تُؤْمِنُوا بِاللَّهِ وَحْدَهُ

There has already been for you an excellent example in Ibrahim and those with him, when they said to their people: 'Indeed, we are disassociated from you and from whatever you worship other than Allah. We have rejected you, and there has appeared between us and you animosity and hatred forever until you believe in Allah alone' (al-Mumtahanah: 4)."

He also said: "The meaning of *kufr bit-taghut* is that you disassociate from everything that is believed in besides Allah, whether a *jinn* or a man or a tree or a stone or other than that. And that you bear witness to its *kufr* and misguidance and that you hate it, even if he was your father or brother."[28]

Shaykh Sulayman ibn Sahman remarked: "He (*ta'ala*) said:

وَالَّذِينَ اجْتَنَبُوا الطَّاغُوتَ أَن يَعْبُدُوهَا وَأَنَابُوا إِلَى اللَّهِ لَهُمُ الْبُشْرَىٰ ۚ فَبَشِّرْ عِبَادِ

And those who avoid the *taghut*, lest they worship it, and turn back to Allah - for them are good tidings. So give the good tidings to My slaves [az-Zumar :17].

These *ayat* contains proof to avoid it - meaning the *taghut* - from many angles. And what is meant by 'avoid' is to hate it and have animosity to it with the heart and to curse and revile it with the tongue and to remove it depending on one's ability and to separate from it. So whoever claims to avoid the *taghut* yet does not do [all] that, is not truthful [in his claim]."[29]

However, it is not enough to actualize the pillar of *kufr bit-taghut* by merely *takfir* of the *tawaghit*. Rather, it is obligatory to declare *takfir* of them and their followers. And the followers of the *tawaghit* are those who divert worship to the *tawaghit* and obey them and follow them - in whatever form that takes.

[28] See *Ad-Durar as-Saniyyah*.
[29] Ibid.

Whether that be by prostrating to the *taghut* or seeking a ruling and judgment from it or obeying it in disobedience to Allah or other than that.

From the followers of the modern *tawaghit:* their soldiers and militaries, their personnel and security, their media, their scholars, and their muftis, etc., those the *muwahhid* has no doubt in that they are *kuffar*.

Shaykh 'Abdur-Rahman ibn Hasan ibn Muhammad ibn 'Abdil-Wahhab said: "If one knows the meaning of *'la ilaha illallah'* then he will know that whoever doubts or is uncertain in regards to the *kufr* of whoever associates another with Allah, has not disbelieved in the *taghut*."[30]

With reference to the peak of *kufr bit-taghut*, then it is fighting the *tawaghit* and the followers of the *tawaghit* to raise the word of Allah. He (*ta'ala*) said:

الَّذِينَ آمَنُوا يُقَاتِلُونَ فِي سَبِيلِ اللَّهِ ۖ وَالَّذِينَ كَفَرُوا يُقَاتِلُونَ فِي سَبِيلِ الطَّاغُوتِ فَقَاتِلُوا أَوْلِيَاءَ الشَّيْطَانِ ۖ إِنَّ كَيْدَ الشَّيْطَانِ كَانَ ضَعِيفًا

"Those who believe fight in the cause of Allah, and those who disbelieve fight in the cause of the *taghut*. So fight against the allies of *Shaytan*. Indeed, the plot of *Shaytan* has ever been weak."[31]

And it is worthy to mention that from the most important requirements to avoid the modern *tawaghit* is separating from them and their followers and to not live with them and to not dwell among them and to leave them and perform *hijrah* from their lands. These are imperative for whoever wants to fulfill:

وَالَّذِينَ اجْتَنَبُوا الطَّاغُوتَ

[30] Ibid.

[31] Surah an-Nisa: 76.

"And those who avoid the *taghut*."[32]

And:

أَنِ اعْبُدُوا اللَّهَ وَاجْتَنِبُوا الطَّاغُوتَ

"Worship Allah and avoid the *taghut*."[33]

And *hijrah* from the lands of *kufr* filled with all types of *tawaghit* to *Darul-Islam* free from the *tawaghit*. He (*ta'ala*) said about what Ibrahim (*'alayhis-salam*) said and did with the *tawaghit* of his people:

وَأَعْتَزِلُكُمْ وَمَا تَدْعُونَ مِن دُونِ اللَّهِ وَأَدْعُو رَبِّي عَسَىٰ أَلَّا أَكُونَ بِدُعَاءِ رَبِّي شَقِيًّا

"And I will leave you and those you invoke other than Allah and will invoke my Lord. I expect that I will not be in invocation to my Lord unhappy."

And the Prophet (*sallallahu 'alayhi wa sallam*) said:

أَنَا بَرِيءٌ مِنْ كُلِّ مُسْلِمٍ يُقِيمُ بَيْنَ أَظْهُرِ الْمُشْرِكِينَ

"I am free from every Muslim that lives between the mushrikin."[34]

Ibnul-Qayyim said: "The Messenger of Allah (*sallallahu 'alayhi wa sallam*) prevented the Muslim from settling among the *mushrikin* when he had the ability to leave them." Then he (*rahimahullah*) referenced this *hadith* and other *ahadith*.[35]

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[32] Surah az-Zumar: 17.
[33] Surah an-Nahl: 36.
[34] Collected by Abu Dawud and at-Tirmidhi. The *hadith* is *sahih*.
[35] See *Zad al-Ma'ad fi Hadyi Khayr al-'Ibad*.

And all praise belongs to Allah that He opened for the *Muslimin* today lands of *hijrah* and *jihad*: the Islamic Khilafah upon the prophetic methodology, ruling by the law of Allah within. Islam therein is dominant and *kufr* suppressed with no place for any *taghut* or its followers. May Allah preserve the Islamic State, maintain its shade, humiliate its enemies and opponents and enable its men to uproot every *tawaghit* on earth.

Important Advice

We close with the advice of Imam Muhammad ibn 'Abdil-Wahhab (*rahimahullah*), where he said: "O my brothers! Allah Allah! Hold onto the foundation of your *din*; its beginning, its end, its core, and its head: the testimony that *la ilaha illallah*. Learn its meaning, love it, love its people, and make them your brothers, even if they are far away. Disbelieve in the *tawaghit* and have animosity to them and hate them and whoever loves them or defends them or does not declare *takfir* of them or says 'nothing is upon me in relation to them' or 'Allah has not held me responsible concerning them anything'. Verily, whoever said that has fabricated a lie against Allah. Rather, Allah has held him responsible in relation to them and has made it compulsory to disbelieve in them and to disassociate from them, even if they were his brothers and children. So Allah Allah! Hold steadfast upon the foundation of your *din* so that perhaps you may meet your Lord not having committed any *shirk* with Him. O Allah! take us as *Muslimin* and join us with the righteous."[36]

[36] See *Ad-Durar As-Saniyyah*.

أهل التوحيد

Publications